

*Jehovah Tsidkenu;*

OR,

A DISCOURSE

On that Glorious Title of

**JESUS CHRIST.**

The LORD our RIGHTEOUSNESS,

By JOHN SEDGFIELD.

1 Cor. 1. 30. *Jesus Christ who of God is made unto us Righteousness.*

Rom. 4. 11. *That Righteousness might be imputed to them also.*

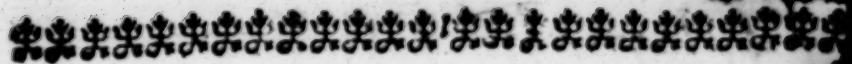
Rom. 5. 19. *So by the Obedience of one, shall many be made Righteous.*

Rom. 10. 3. *For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.*

Isa. 45. 24. *Surely shall one say in the Lord have I --- Righteousness --- In the Lord shall all the Seed of Israel be justified, and shall glory.*

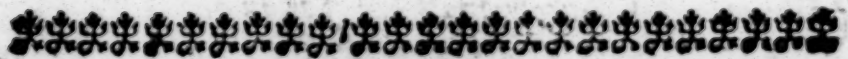
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## ADVERTISEMENT

**T**HE Reader is desired to take Notice, That whereas in the Year 1729 there was a Sermon printed at *Belfast* upon *Redeeming the Time*, by I. S. the two Letters of my Name, and the Place where preached at large, which was taken from my Mouth in Short Hand, and done without my Knowledge. I here declare that I disown it, being but about half of what was delivered in two Sermons; in some Places scarce Sense, wanting seven or eight Sentences together, wherein I was greatly wronged, and have no way to remedy it, but by informing the Reader of it in this Place.



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# To the READER.

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**I**N a Time when Printing is become so common, that Persons of all Sorts take the Liberty of the Press, I have ventured once more to crowd in a Discourse among the vast throng of Books and Papers weekly and daily published; yet herein as I pretend not to an Ability to humour the Taste of the Polite part of the World, so neither do I affect it: Remembring what was observed to me by a learned Minister, in a way of Lamentation, That our modern Politeness, is in as great Enmity and Opposition to the everlasting Gospel, as any Appearance of Satan this Age has produced.

Part of the following Discourse was compos'd at the Request of an ancient \* Friend for

\* Mrs. West. ber Funeral Sermon, and farther enlarged, without any manner of view of Sand Side. to be published; but it pleased GOD who is a free Agent, and works by what Instrument and Means he pleases, to make it of such Use to many, that some desired it to be preached over again, others desired Copies of it, and others that it might be printed; there being many Inconveniencies attending the two former Requests, (after mature Consideration and Advice, tho' with much reluctancy) I complied with the last: in hopes that (tho' some may reject it because of the Author and others because of the Subject yet there are a few here and there scattered, who may through the Blessing of GOD receive Benefit by the reading, as



others have done by the preaching of it.

I know a great many things in the Subject *averted* among Divines, and what Doctrine of *pel* is there but some or other have oppos'd it? I have not level'd my Discourse against any *pa* Person or Party, but only shew'd unto others i of Justification and Salvation which I have en my self, so I have on purpose symbolized with the *guage* of our Ancient and Modern Divines, to i that if any cavil with what is delivered, it n with them as well as me.

I do not expect that in a time when *re* Religion is become Matter of Contempt and *dicule* among many of the learned Part of the World, that this Doctrine should be relished by them, who will receive nothing for Truth but what is commensurate to the Rules of Philosophy and Logick: but tho' this Doctrine of the Imputation of CHRIST's Righteousness to us, as well as ~~to~~ many other Doctrines in the Scripture, have nothing in them contrary to, yet many things above the reach of human Reason; and whether I have the applause of some, or reproach of others, for publishing this Discourse, I hope none of these things shall move me: I can truly say I have not it out of Ostentation, but with a view to the publick Good, always desiring rather to be useful than popular; hoping it may be agreeable Food to some, tho' it may not suit the Palates of others. Let your Christian Charity cover my involuntary Mistakes, and may the blessing of G O D Succeed my well intended endeavours for his Glory and your Good which is the desire of,

your affectionate Friend,

and

Humble Servant,

JOHN SEDGFIELD





Jeremiah, CHAP. XXIII. Verse 6.

— And this is his Name whereby he shall be called the LORD our Righteousness.



AS the Captivity of the Jews in Babylon was Typical, and Figurative of our Captivity under the Power of Sin and Satan ; so their Deliverance by Cyrus was Typical of our Deliverance from both the one and the other: by JESUS CHRIST.

And it is very observable, that usually when the LORD promised Deliverance to those Captives, he comforted them with a Promise of CHRIST the great Deliverer, who was to be sent in the Fulness of Time.

For as we believe in a CHRIST already come, so the Old Testament Saints believed in a CHRIST to come, and from the foresight of him as the great Messiah, they fetched all their Comfort, Consolation, and Joy, for they saw his Day, and were glad.

Now the Prophecies as well as the History of CHRIST, were written that we might be-

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lieve on the Name of the Son of G O D, and that believing we might have Life through his Name : For they prophesied of the Grace that was to come unto us at the Revelation of J E S U S C H R I S T, and to us is the Gospel here preached as well as unto them that lived then, and more clearly ; they had it but in dark Shadows, we behold as in a Glass the Glory of the L O R D.

In the Beginning of this Chapter we have the L O R D J E S U S C H R I S T set forth by Four of his most glorious Titles ; the great and good Shepherd, the Branch, the King of his Church, and the *Lord our Righteousness* ; it is the last of these I am now to speak to.

In the Words then you may observe these following Things.

1<sup>st</sup>. His Essential Character, (*He is the Lord,*) or *Jehovah*, as the Word is rendred by some, which is the incommunicable Name of G O D ; speaking his Eternity, and Self-Existence ; and so carries in it a considerable Proof of the Deity of C H R I S T : For whereas Angels and Men, tho' they are *everlasting*, and so shall have no End, yet they are not *Eternal*, they had a Beginning, but C H R I S T is the same Yesterday, To-day, and for ever, He which is, which was, and which is to come ; and whereas all Creatures have their Being from the *Creator*, C H R I S T is independent, having his Being in and from himself.

2<sup>d</sup>. Here is his Mediatorial Character, he is our (*Righteousness*) he hath not only a Righteousness

teousness as G O D, but as *Mediator* : For by making Satisfaction to the Justice of G O D for the Sin of Man, he hath brought in an everlasting *Righteousness* ; and that not for himself but for us.

3d. Here is the Propriety that Believers have in this *Righteousness*, it is (*Our*) *Righteousness*. It is not called *his Righteousness*, but *Ours*, it is for *Us*, it is ordain'd to be *Ours* : As much *Ours* to save us, trusting in it as his own, to glorify himself by it ; *Ours*, not for himself, he had no need of it, being G O D blessed for evermore ; *Ours*, not the *Angels* ; neither the *Good*, for they needed it not, having never fallen ; being justified by their own *Righteousness* ; nor the *Bad*, for they are reserved in Chains of Darkness to the Judgment of the Great Day ; but *Ours* who are the Sons of Men ; *Ours*, if we receive Rest, and rely upon it alone for Justification, and Salvation.

4th. Here's the Manifestation and Declaration of it, (*This is his Name whereby he shall be called*) i. e. he shall not only be so, but be known to be so : " *God the Father* shall call him " by this Name, as having appointed him to be " Our *Righteousness*. *Israel*, or every true Believer shall call him by this Name, or glory " in him under this Title above any other, as " fetching the greatest comfort and Consolation " from hence."

And this is his Name whereby he shall be called the L O R D our *Righteousness*.

This glorious Text is an entire Proposition of  
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self, and in speaking to it, I shall observe this Method.

1<sup>st</sup>. Shew what is implied in CHRIST's being our Righteousness.

2<sup>d</sup>. Shew what *Righteousness of CHRIST* it is, which is made ours.

3<sup>d</sup>. Shew *how* the Righteousness of CHRIST comes to be *Ours*.

4<sup>th</sup>. Lay down some *Properties* of this Righteousness which is made Ours.

And then improve the whole by way of Application.

I. The first Thing proposed, is to shew what is implied in CHRIST's being *Our Righteousness*.

(1) It implies that there is no appearing before GOD without a *Righteousness*: For we are all guilty before GOD, and shall be condemn'd as guilty, if we have not a *Righteousness* wherein to appear before him.

Had we stood, and not fallen in our first Father Adam, our *Innocence* would have been our *Righteousness*; but being fallen, we must have something else wherein to appear, even the *Righteousness* of another, or, we shall not be able to stand before the Justice of GOD.

And the Reason is evident from the very Nature of GOD himself, who is just as well as merciful; and in the Justification of a Sinner, acts as a GOD of Justice. 1. John 1. 9. *He is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness*: Else where he is called a just GOD, and a Savi-

one; he will not pronounce Men Righteous when they are not, nor accept of them without a Righteousness, either in themselves, or in their Surety. Thou and I therefore must have a Compleat Righteousness wherein to appear before GOD, or we shall stand Speechless at the Great Day, Mat. 22. 11, 12. *And when the King came in to see the Guests, he saw there a Man which had not on a Wedding Garment: And he said unto him, Friend, how camest thou in hither, not having on a Wedding Garment? And he was speechless.*

(2) There is thus much implied, That we have no Righteousness of our own wherein to appear before GOD. Hence the Apostle, when he would prove the general Depravity of all the Children of Men, both Jews and Gentiles, He quotes a Passage out of the Fourteenth, and Fifty third Psalm, wherein, after the LORD had taken a particular View of, and Inspection into the State of fallen Man, He concludes that they were universally, and without Exception, corrupted: There is none Righteous, says he, no, not one. Rom. 3. 10. What! was there not one of all the fallen Race, that had escaped the Contagion? No, not one.

(1) We have no natural Righteousness, of our own. Adam indeed had a natural Righteousness, being created in the Image of GOD, which partly consists in Righteousness; GOD made Man upright, with a Divine Rectitude in all the Powers and Faculties of his Soul; so that it was as natural to him to be Righteous, as now it is to his

his Posterity to be *unrighteous* ; but *Adam* sinned and defiled our *Natures*, and now our *Natures* defile us: So that even those, who thro' *Grace* are justified, and sanctified, were none of them righteous by *Nature* : Righteousness is not born with us, or inherent in us, no, even the Man after G O D's own Heart, owned himself shapen in Iniquity, and in Sin conceived, *Psal.* 51. 5. And the Apostle tells us that we are all by nature, Children of Wrath, *Eph.* 2. 3.

2d. We have no *Legal Righteousness* which can justify us before G O D. By a *Legal Righteousness*, I mean an exact Conformity of Heart and Life, to the Moral Law, which was at first written in Man's Nature, and is summarily contain'd in the Decalogue, or, Ten Commandments, *Rom.* 10. 5. For *Moses* describeth the Righteousness which is of the Law, that the Man which doth these things shall live by them. This Righteousness indeed *Adam* had before he sinned, his Heart, and the Law answered, as Face answereth Face in a Glass : And this Righteousness our L O R D JESUS CHRIST had : For he answered the Law in all it's requirements. And if we had never sinned, our Obedience to the Law would have been Our Righteousness, *do this and live* : But having sinned, and being corrupted, nothing that we can do can atone for our former guilt, and procure divine *Favour* : Because we are not able, in a strict and *legal* Sense, to keep the whole Law, which requires personal, perfect, and perpetual Obedience.



1<sup>st</sup>. Legal Righteousness must be *personally* performed; the *Man* that doth these things shall live by them. The Law hath made no Provision of a *Surety* to supply our Defects, and to do that for us which we cannot do for our selves.

2<sup>d</sup>. Legal Righteousness must be *perfect*: Both in regard of the *Object*, and in regard of the *Subject*; the *whole Law* must be kept with the *whole Heart*: The least defect either of *Parts*, or *Degrees* in the Obedience spoils all: Gal. 3. 10. *Curst is every one that continueth not in all things which are written in the Book of the Law, to do them.* Tho' we be not guilty of Murder, Fornication, or Adultery; of Theft, Perjury, or Covetousness, yet, if we do not worship the true GOD as we ought to do; if we take his Name in vain, or break his Sabbaths, we are gone for ever, living and dying under that Covenant; nay, tho' we live never so circumspectly, yet if we do but commit *one Sin*, or, omit *one Duty* in all our Life, we are gone by that Covenant; a failure in the least *Action*, or the *minute* *Circumstances* of an Action, spoils our Legal Righteousness, and renders us incapable of being justified by the Law.

3<sup>d</sup>. Obedience to the Law, if it be our Righteousness, must be *perpetual*, Gal. 3. 10. *Curst is every one that continueth not in all things which are written in the Book of the Law, to do them.* The Law being once broken in one wry and wandring Thought, tho' but *once* in all thy Life

Life, it condemns thee for it, and there is no Place of Repentance in that Covenant, tho' afterwards thy Life were never so exact and holy. Now none of us have personally, perfectly, and perpetually, or, continually obeyed the Law of G O D, and so none of us are *legally* Righteous, *no not one*. Neither the most precise Pharisee among the *Jews*, who looked for Justification by his Obedience to the Moral Law; nor the proudest *Self justiciary* under the Gospel, with all his Train of Duties and Performances; nor the holiest Saint that ever lived upon the Face of the Earth, can stand before the Bar of G O D in *this Sense*, Job. 15. 14. *What is Man that he should be clean? And he which is born of a Woman, that he should be Righteous.* Eccle. 7. 20. *There is not a just Man upon Earth that doth good and sinneth not.* Psal. 143. 2. *Enter not into Judgment with thy Servant: For in thy Sight shall no Man living be justified.* Job. 9. 30, 31. *If I wash myself with Snow-Water, and make my Hands never so clean, yet shalt thou plunge me into the Ditch, and mine own Cloaths shall abhor me.* Gal. 2. 21. *If Righteousness come by the Law, then C H R I S T is dead in vain.* If there had been a Law given which could have given Life, verily Righteousness should have been by the Law Gal. 3. 21.

(3) We have no *Evangelical Righteousness* of our own wherein to appear before G O D with Acceptance. Some may perhaps think this a strange Assertion, after we have been told by some Writers, that there is an Evangelical personal

sonal Worthiness and Righteousness. which is the Condition upon which GOD bestows the Righteousness of CHRIST upon us, viz. Faith, Repentance, and sincere Obedience. But how industrious soever some are to take the Crown from off the Head of CHRIST, and set it upon their own, yet for my Part, I can see no Ground in *Scripture* to conclude, that we have any *Evangelical* Righteousness of our own, fit to be the Matter of our Justification. There is nothing in Us, or done by Us, that can properly be called an *Evangelical* Righteousness; when the Apostle *Paul* speaks of his own Righteousness, he calls it rather a *Legal* than an *Evangelical* one, and would not be found in it, but in another, even the Righteousness of CHRIST, Phil. 3. 9. *And be found in him, not having mine own Righteousness which is of the Law; but that which is through the Faith of CHRIST, the Righteousness which is of GOD by Faith.*

Indeed we read of the Righteousness of Faith, which is not so much to be understood of the *Act* as the *Object* that Faith apprehends and applies, even the Righteousness of another: For when we are said to be justified by Faith, it is to be understood *Instrumentally*; being the great Instrument to lay hold on the Obedience of CHRIST for Justification. And tho' the Church is said to be arrayed or cloathed in fine Linnen; Clean and White, which is the Righteousness of the Saints, yet it is not *inherent* in her, but *granted* to her, Rev. 19.



8. *To her was granted that she should be arrayed in fine Linnen, Clean and White ;* For the fine Linnen is the Righteousness of the Saints.

The best Righteousness we can suppose our selves to have, whether *Legal* or *Evangelical*, is not fit to appear before G O D in: For the Prophet tells us, we are all as an unclean Thing, and all our Righteousnesses are as *filthy Rags*, Isa. 64, 6. Our best Duties and Performances, tho' never so plausible, are so defective, and far short of the Rule, that they are but *Rags*, and so cannot cover us ; and have so much Sin and Corruption cleaving to them, that they are as *filthy Rags*, and therefore are odious and nauseous in the Sight of G O D: For when we would do Good, Evil is present with us, and if the L O R D should deal with us in strict Justice, even the Iniquity of our *Holy Things* would be our Ruin, Job. 9. 15. *Tho' I were Righteous, yet would I not answer, but make my Supplication to my Judge.* A sensible Believer would not be found in any Righteousness of his Own for a World: For it is but a defiled and defective, not a sinless and perfect Righteousness.

(4) Therefore there is a necessity of having *another* and a *better* Righteousness than our own wherein to appear before G O D. Now there is no other Righteousness but that of J E S U S C H R I S T, which will stand us in any stead at the great Day ; if we have not this Righteousness upon us, we shall never be able to stand before the awful Tribunal of the great G O D, who

who is so holy that he cannot look upon Sin, or Sinners in themselves, without Indignation.

If we have not on us the *Wedding Garment*, the *Garment* of our *Elder Brother*, we shall stand speechless at the Great Day. If we be not stript of our *filthy Garments*, and cloathed with *Change of Raiment*, even the *best Robe*, we shall not be accepted of our heavenly Father, but shall be found naked, and expos'd to Shame before Angels and Men; hence our LORD counsels us to buy of him *White Raiment*, that we may be cloathed, and that the shame of our Nakedness do not appear, *Rev. 3. 18.* Our first Father *Adam* being sensible of the dreadful Presence of an angry GOD, and the wanting of a better *Righteousness* than his own, fled from the Presence of the Lord, and hid himself among the Trees of the Garden. And thus it will be with us at the Great Day of Judgment, if we be found in our own Righteousness. *Paul* being sensible of this, Counts all his Righteousness Loss and Dung, that he may win CHRIST, and be found in him, not having, says he, mine own Righteousness, which is of the *Law*, but that which is through the *Faith of CHRIST*, the Righteousness which is of GOD by Faith, *Phil. 3. 8, 9.* He knew he was lost and undone to all Intents and Purposes, if he depended upon any Righteousness of his own, short of the righteousness of CHRIST; here he desired to be found, in this City of refuge he would shelter himself, that he might be hid in the Day of GOD's Anger.

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II. Which brings me to the next thing to be, enquir'd into, i. e. *What Righteousness of CHRIST* it is which is made ours.

Now here it will be necessary to consider CHRIST as to his Two Natures, his *Godhead*, and his *Manhood*; which tho' they are plainly to be *distinguished*, yet impossible to be *divided*. To each of these Natures belongeth a Righteousness, which Righteousness is Essential to that Nature, so that it is as easie to cause the Nature to be extinct, as to separate righteousness from it; As he was *G O D*, he was Righteous, yea, Righteousness it self; it is as impossible for *G O D* not to be Righteous, as not to be; he is the Righteous Lord who loveth Righteousness. As he was *Man* he was Righteous also, being blameless and without Spot, free from all Imputation of Sin, hence he challenges the *Jews*, which of you convinceth me of Sin, *John* 8. 46. In all his Life he was unblameable, and unreprouchable, Spotless, and free from all Infection of Sin, *1. Pet.* 1. 19. a Lamb without Blemish, and without Spot, *Heb.* 7, 26. holy, harmless, undefiled, separate from Sinners. As to *Original Sin*, he had none in him, *John* 3. 5. And as to *actual Sin*, he never did or spoke any evil, *2. Pet.* 2. 22. Nay, he never sinned so much as in *Thought*, but was absolutely, and in all respects *without Sin*, *Heb.* 2. 15.

Some also speak of a Righteousness which consists in the *Union of both Natures*, which was essential to his being capable of the Mediatorial Office which he was intrusted with,  
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But in none of these Sences is he called the *Lord our Righteousness* : Because we are not made partakers of these *Righteousnesses*, none of them are put upon us, so as we are made *Righteous* thereby : For they are essential to his *Natures* and *Office*, and so cannot be communicated to another : For if he part with his *first* Righteousness, he parts with his *Godhead* ; if he parts with his *second* Righteousness, he parts with the *Purity* of his *Manhood* ; if he parts with the *third* he parts with that *Perfection* which *Capacitates* him for the Office of a Mediator ; yet each of these has their *Usefulness* to us, to render that Righteousness which is made ours *efficacious* for our Justification. The Righteousness of his Godhead gives *Virtue*, the Righteousness of his Manhood gave *Capacity*, and the Righteousness of his Office gave *Authority* to that Righteousness which is made ours, as one expresses it, but now this Righteousness of Christ which is made ours, is a Righteousness of Performance ; and this is either *imputed* or *imparted*, the one for our *Justification*, the other for our *Sanctification*.

1. There is an *imputed* righteousness which is ours for *Justification* : His whole Obedience to the Law of G O D, both *active* and *passive*, that which he *did* and *suffered*, as being in the room and place of Sinners is *imputed* to them for their Justification : For as all the Sins of his People were laid upon him, and he stood in their *Law-Place*, and satisfied divine Justice in their *room* and *stead*, so what he did and suffered is as really *accounted theirs*, as if they had done

done and suffered it in their own Persons. This is a Righteousness **C H R I S T** had no need of either as God or Man, or as Mediator with reference to himself, and therefore it is made over unto his People. This is that the Apostle speaks of, Rom. 5. 19. *As by one Man's Disobedience many were made Sinners : So by the Obedience of one shall many be made Righteous.* As we were doubly indebted to **G O D**, so Christ performed a two-fold Obedience for us ; as rational Creatures we owed perfect Obedience, and as sinful Creatures we owed *Eternal Sufferings* ; the First is a Debt to **G O D**'s Holiness, and the Second is a Debt to his Justice. Now **C H R I S T** fulfilled all righteousness for us in both respects,

1. His active Obedience is one Part of our Righteousness. The **L O R D J E S U S** in his own Person, while he was here upon Earth did fully obey the Law, perfectly conform to it in all its holy Commands ; which perfect Obedience to the Law is made over, reckoned, and imputed to his Members, as if they themselves had in their own Persons performed it.

Hence saith the Apostle, Rom. 8. 3, 4. *For what the Law could not do in that it was weak thro' the Flesh, G O D sending his own Son, in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us.*

The Righteousness of the Law is not fulfilled in Believers *subjectively, inherently, and personally*, but *legally and imputatively*, they being in **C H R I S T** as their Covenant, Head, and Surety ;

Surety ; hence it's said, that the Righteousness of the Law might be fulfilled *in us*, not *by us*. Now there is but two ways whereby the Law can be fulfilled, either by Believers themselves, or some other ; but seeing Believers cannot do it by *themselves*, it must be done by *CHRIST* for them, and imputed to them. Now *CHRIST* in his *active Obedience* fulfilled the Law of *GOD* in every Branch of it ; he walked in all the Commandments of *GOD* ; he performed perfectly, both in Word and Deed, whatsoever the Law required ; his whole Life was a constant Course of Obedience ; he was Obedient unto Death, *Phil. 2. 8.* Or *until Death*, as some render it. Thus he told *John Baptist*, that it became him to fulfil all Righteousness, *Matt. 3. 15.*

2. His *Passive Obedience* is another Part of our Righteousness, i. e. the Sufferings of *CHRIST*'s Soul, and Body ; the cursed Death which he underwent upon the Cross ; there it was that our Sins were laid on him, and he bare the Punishment of them, even that Wrath and Curse, which otherwise should have been born by us, *1 Pet. 3. 18.* *CHRIST* also hath once suffered for Sins, *the just for the unjust*, Chap. 2. 24. *Who his own self bare our Sins in his own Body, on the Tree :* For the Lord laid on him the Iniquity of us all, *Isa. 53. 6.* The Sins of all his People, past, present, and to come, was imputed unto *CHRIST*, and he suffered *Penal*, tho' not *Local* Hell for them. His Death was in the nature of a *Propitiation* ; the same  
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that was due to us for our Sins, and for the Satisfaction of Divine Justice, was laid upon him; He suffered the Punishment of *Sense*, which made him cry out my Soul is exceeding sorrowful, even unto Death, And the Punishment of *Loss*, which made him cry out, my *GOD*, my *GOD*, why hast thou forsaken me; hence the Apostle says, *Rom. 3. 25.* That *GOD* hath set him forth to be a *Propitiation*, through Faith in his Blood, to declare his righteousness for the Remission of Sins that are past.

*CHRIST* having died and suffered, Pardon is procured, and this righteousness declared, and there is a further Manifestation of it in his Resurrection and Ascension, *Rom. 4. 25.* *Who was delivered for our Offences, and was raised again for our Justification,* John 16. 10. *We are told the Spirit shall reprove or convince the World of righteousness, because I go to my Father, and ye shall see me no more.*

Now this active and passive Obedience of *CHRIST* did Two things for us, it *satisfied*, and it *merited*, and tho' these Two are not to be separated, yet I humbly conceive there is a difference to be made between Satisfaction and Merit. *Satisfaction* hath Relation to something past, which Justice required him to make *Compensation* for, *Merit* seems to have relation to something to be enjoy'd for the time to come, which a *Price* is paid for; as a Man may not only undertake to satisfy a Creditor for another Man's Debt, but also *purchase* for him an *Inheritance*, so *CHRIST* hath not only paid the

the Debt of Sinners, but purchas'd Grace and Glory for them. As there were two things which the Law required or demand'd, *viz.* perfect *Conformity* to its *Commands* and *Satisfaction*, or undergoing its *Penalties* upon the Violation of it, so our LORD JESUS CHRIST answered both the *preceptive* and *mandatory* Part of the Law: He fulfilled it *actively* both as he shun'd whatever *Evil* it prohibited, and also did whatever *Good* it enjoined; being *originally* and *actually* Holy, he acted all along in an exact and universal *Conformity* to the *Commands* of the Law. The *penal* and *minatory* Part he fulfilled *passively*, by bearing its *Curse* when he dy'd upon the Cross. By the *latter* he satisfied divine Justice ~~for~~ what was *past*, making full *Expiation* for Sin, whereby we are freed from *Guilt* and *Condemnation*; by the *former* he merited for the *Time to come*, whereby we are intitled to *Heaven*; by both which a *complete* *Righteousness* is wrought out for his People.

I. CHRIST by his *Passive Obedience* hath answered the *penal* or *vindictive* Part of the Law, being made a *Curse*, and so undergoing what the Law threatned. He hath satisfied *Divine Justice* for our *Breach* of the Law both *original* and *actual*, which could not have been done any other way; the Blood of Bulls and Goats, Bullocks and Rams, could not take away Sin, for then CHRIST might have been spared, all the Beasts of the Forests, and Cattle upon a thousand Hills being his; but Justice would not be pleased with Thousands

of Rams or with Ten Thousand Rivers of Oyl ; nay, if a Man had given his First born for his Transgression, and the Fruit of his Body for the Sin of his Soul, all would have fallen infinitely short of answering the Demands of Divine Justice ; but CHRIST being an *Infinite* Person, hath made compleat Satisfaction to Infinite Justice.

The *Dignity* of his Person put Virtue and Value into his Sacrifice, so that now GOD is well pleased with him for his *Righteousness* Sake, Justice seeing the Travail of his Soul is satisfied. Thus hath he condemned Sin in the Flesh, and removed the Curse and Wrath of GOD from his People, Gall. 3. 10. 13. *It is said cursed is every one that continueth not in all things, which are written in the Book of the Law to do them ;* but CHRIST hath redeemed us from the Curse of the Law, being made a Curse for us ; for it is written, cursed is every one that hangeth on a Tree.

You see he hath by his Death and Satisfaction procured our Discharge and Absolution from the penalties of the Law, which we deserved by our Transgression ; for as he became Obedient to Death, even the Death of the Cross, so by that Obedience we are pardoned, and freed from Guilt and Wrath, Hell and Damnation, Job 33. 24. *Then he is gracious unto him, and saith, deliver him from going down to the Pit.* How comes this about ? I have found a Ransom (says he) and Verse 26. *He will render to Man his Righteousness,* i. e. he will impute and reckon the Righteousness of CHRIST



to the poor humbled Sinner.

II. CHRIST by his Active Obedience hath answered the *mandatory* and *preceptive* Part of the Law, and so hath *merited* for his People. To which End he was made under the Law, or subject to the Law, bound and obliged in all things to conform to its Righteousness, not only as a *Man* and *Creature*, but as a *Mediator*, and *Surety* of his People.

Indeed if CHRIST had been only subject to the Law as a *Man*, and so bound for himself to do what he did, his Obedience could not have been made over to others, or merited for others, because it would have been a due Debt, and for himself: but seeing he obeyed not as meer *Man*, but as *God-Man*, so it became meritorious for others.

And indeed this *Active Obedience* was necessary, inasmuch as our Righteousness and Title to Eternal Life does indispensibly depend upon it; for unless the Law had been fulfilled, we could have had no Title unto Eternal Life; by the *Passive Obedience* of CHRIST a Person might have been pardoned, and saved from Hell, and yet not taken into Heaven, but have been annihilated; but by the *Active Obedience* of CHRIST Eternal Glory is merited, and his People in due time put into the Enjoyment of it, Titus 3. 7. *That being justified by his Grace, we should be made Heirs, according to the Hope of Eternal Life.*

The Condition of the Old Covenant was, do and Live; and this remains still in Force, un-

if it be perform'd we cannot hope for Eternall Life, 1. Cor. 6. 9. *The Unrighteous shall inherit the Kingdom of GOD.* It is only who are justified, that shall be glorified, 1. 8. 30. Now, tho' GOD do not exact the Sinner in his own Person, perfect Obedience to the Law as the Condition of Life; he will have the thing done either by or for Sinner, either by himself, or his Surety for or else no Life Rom 10 4. 5. *Christ is End of the Law for Righteousness to every one believeth. For Moses describeth the Righteousness which is of the Law, that the Man which doeth these things shall live by them.*

Now, tho' these Two, his Active and Passive Obedience with the End of them are to be distinguished, yet by no means to be separated; for one without the other could not have wrought out a perfect Righteousness for us. This Righteousness of Justification wrought by J. C. and imputed to Believers

There is an imparted Righteousness which is for Sanctification. The other was the Robe, this is the Inner Robe. The other is the Red Robe of his imputed Righteousness, this is the White Robe of Inherent Holiness, derived from CHRIST, and wrought in the hearts of his People, called by some the Righteousness of Implantation; by which is wrought a Work of Grace, the Root of the Matter, a Principle of Holiness in the Heart, which discovers it self in the Life and Conversation; hence the Church is said to be altogether glorious

glorious within; and her cloathing to be of wrought Gold, *Psal.* 45. 13. There is a Righteousness *within*, as well as *without*, in which Believers shall be presented before the Presence of the Father: For without holiness no Man shall see the Lord.

Now there is a Stock of Grace and Holiness laid up in C H R I S T for this very Purpose, to be given out to those that come for it. Hither it was that *David* fled for Sanctification, under the decays of Grace, *Psal.* 51. 7. 10. *Purge me with Hyssop and I shall be clean: Wash me and I shall be whiter than Snow. Create in me a clean Heart O GOD, and renew a right Spirit within me.*

And Soul, dost thou want Grace? purifying Grace? Sanctifying Grace? Would thou be more Holy in Heart, and in Life and Conversation? Go to C H R I S T, who is of G O D made unto his People *sanctification*, 1 *Cor.* 1. 30. He is the Fountain of all Grace, and of his Fulness have we received, and Grace for Grace. Therefore if you have savingly closed in with him, you may reckon your selves to have an Interest in this Righteousness as well as the other, *Rom.* 6. 11. Likewise reckon your selves to be dead indeed unto Sin; but alive unto G O D through Jesus Christ our Lord. Christ being the *Head* and you the *Body*, he will communicate Holiness unto you: For as we have an *imputed* Righteousness from him for which G O D doth justify us, so with this we have a *derived* and *communicated* Righteousness which



which is within us, *viz.* a Communication of the Divine Nature to us; tho' the former is what is chiefly intended in our Text, and what I shall have an Eye to in what follows.

III. The Third Head propos'd is to shew *how* this Righteousness of CHRIST becomes *Ours*.

I. This Righteousness becomes *Ours* by the Ordination, Appointment, and Gift of GOD. Hence it is called the Righteousness of GOD: Because as it was wrought out by Christ who is GOD, so it is the Righteousness which GOD hath ordained and appointed for our Justification, *Rom. 3. 21. Chap. 10. 3. Phil. 3. 9.* This Righteousness of Justification is not a Righteousness *inherent* in us, but freely *bestowed* upon us, and given to us by GOD the Father; hence it is called the *Gift* of Righteousness, *Rom. 5. 15, 16, 17.* This is not a Garment of our own making, but made for and bestowed upon us. It is the Righteousness of CHRIST as *wrought* out by him, and a Believer as *given* to him, or imputed and reckoned unto him for Righteousness, *1 Cor. 1. 30* Who is of GOD made unto us Righteousness, *i. e.* GOD the Father made him over to us as such, and accepts of his Obedience as if it were our own. This Imputation, tho' it may be reckoned a Notion and Invention of Men, yet it is the Way wherein the Holy Ghost expresses it, *Rom. 4. 6.* even as *David* also describeth the Blessedness of the Man unto whom GOD imputeth Righteousness without Works, *Verse 11.* that Righteousness might be imputed

ted to them also. And indeed this Righteousness can be of no advantage to us till it become Ours, till it be made over to us by GOD, Rev. 19. 8. *And to her it was granted that she should be array'd in fine Linnen Clean and White*: For the fine Linnen is the Righteousness of the Saints.

2. This Righteousness becomes ours by virtue of our Union with CHRIST: Besides the mystical Union there is between CHRIST and Believers, some of our \* Divines speak of a legal Union, such an Union as there is between the principal Debter and the Surety who hath undertaken for him and paid his Debt, the Law reckons them but as one; what Payment the Surety hath made for the Debter in his Name, and firmly made over unto him, the Law accounts it as if the Debter himself had payed it; and dischargeth him thereupon as if it had been his own Personal Act and Deed: Because of that intimate relation or Oneness, that there is betwixt them in the Estimation of the Law. Such an Union there is between CHRIST and his People, he is our Sponsor or Surety, and so in Law one Person with us, (Heb. 7. 22.) And his Obedience being not that of a Private but Publick Person and our Representative, therefore, by his Sufferings and Satisfaction, he hath payed whatever we owed to Divine Justice; when he engaged with the Father on our Behalf, we may suppose his Language like that of Paul to Philemon concerning Onesimus, *If those for whom I have undertaken, hath wronged thee, or owed thee ought, put that on*

Dr. Jacomb, Mr. Stedman, Mr. Flavel.

mine

mine account, I will repay it, *Philemon ver. 3*  
 Now he standing in our Room, and suff  
 in our stead, what he did and suffered is  
 oned ours by Virtue of the Union between  
 As all the Debts or Riches of a Person ma  
 ed to another, becomes his or hers, to wh  
 he or she is married, so in this Case. As *A*  
 was our publick Head and Representative  
 tho' we did not *personally* eat of the forbid  
 Fruit, yet we *legally* did, and G O D most ri  
 teously reckons us guilty of it as if we had d  
 the Fact in our own Persons: Because we w  
 in him not only *naturally* as our natural R  
 and common Parent, but *legally* as our fede  
 Head and Representative. Now *CHRIST*  
 the *Second Adam* is a head communicating to  
 his Seed no less then the first *Adam* was to his  
 Posterity, and therefore by virtue of this Union  
 his Righteousness becomes ours, *Rom. 5. 18. 19*  
 Yea, it is by virtue of this Union, that there  
 is an interchanging of Names between Christ  
 and his People; they are called *CHRIST*, *1.*  
*Cor. 12. 12.* And the *L O R D* our Righteou  
 ness; the very Name by which he is called in  
 our Text, *Jer. 33. 16.* This is the Name  
 wherewith *She* shall be called the *L O R D*  
 our Righteousness.

Union is the Ground of Imputation, and we  
 can expect no share in the Righteousness of  
*CHRIST*, unless we be first in him, *2.*  
*Cor. 5. 21.* Shews there is a change of Persons  
 between *CHRIST* and us in this great Af  
 fair; for he hath made him to be Sin for us,  
 who



who knew no Sin; that we might be made the Righteousness of G O D in him,

3. This Righteousness comes to be ours by *Faith*. Faith is an Instrument to apprehend that which justifieth, even C H R I S T and his Obedience.

As the *Israelites* stung with fiery Serpents were cured, so are we *justified*: Now the *Israelites* did nothing at all but look to the Brazen Serpent, so are we to do nothing at all for our Justification, but fix the Eye of our Faith upon C H R I S T. The Bankrupt pays the Debt by accepting the Payment made by the Surety. And in this Sense it is I understand we are said to be justified by Faith, and that Faith is said to be imputed to, *Abraham* for Righteousness, which is not to be understood of it as our *Act*, for so it is as a filthy Rag and Dung, but as it is the most fit and proper *Organ* and *Instrument* to receive and lay hold upon the Righteousness of C H R I S T; as it is a Friend's Gift that enricheth me, and not my taking it into my Hand, so it is the Righteousness of C H R I S T that justifieth me, and not Faith as my *Act*. And yet it is Faith, and not Hope, or Love, or any other Grace, that is the proper Instrument to receive and apply this Righteousness to us, Rom. 5. 11. *We also joy in God, through our Lord Jesus Christ, by whom we have now received the Atonement.* This is the way that *Paul* would be justified, as knowing that Faith is the ordained Means of actual Interest in, and saving Benefit by his Blood and Righteousness,

**Phil. 3. 9.** and we read of Faith in his Blood,  
**Rom. 3. 25.**

This Righteousness indeed is *white Rayment beautiful and glorious Apparel*, but it will never cover our nakedness unless it be *put on*, and we be cloathed therewith ; now this is put on by Faith on our Part, **Rom. 13. 14.** *put ye on the Lord Jesus Christ*, **Rom. 3. 22.** *for by him all that believe are justified from all things, from which ye could not be justified by the Law of Moies*, **Acts 13. 39.**

**IV.** The 4th thing is to speak of the Properties of this Righteousness.

And I shall only mention *two* as comprehending many others in them.

**I.** It is a perfect and compleat Righteousness.

It is so full and perfect, so adequate to all the demands of the Law, that the Law could not but say I have enough, I am fully satisfied I can ask no more. The Righteousness of **C H R I S T** is every way as *long* and as *broad* as the Law of **G O D**, and so is a compleat and perfect Righteousness ; there is no *defect* or *flaw* in it, nothing a-wanting to make us happy here and hereafter ; I have seen an end of all Perfection ; (says the *Psalmist*) but thy Commandment is exceeding broad, **Psal. 119. 96.** when we bring Our own Obedience to the *broad* Command of **G O D** we find it comes far short of answering its *Dimensions* ; but **C H R I S T**'s Obedience is proportionable and answerable therunto : So that tho' we come short in our selves we shall both in *Person* and *Person*

*Performance* be presented compleat in him, Col  
 2. 10. i. e. fully and perfectly Righteous; you  
 need no more to render you the Objects of  
 divine Acceptance? For he is well pleased for  
 his Righteousness sake. This is my beloved  
 Son (says he) in whom I am well pleased, Mat.  
 3. 17. and he hath made us accepted in the be-  
 loved, Eph. 1. 6, 2. It is an everlasting Right-  
 eousness: 'tis everlasting in the Counsels of it,  
 and will be everlasting in the Consequences of it.  
 The Author of it is the everlasting Father, and  
 it is of everlasting Virtue: For he is able to  
 save to the uttermost all that come unto GOD  
 by him, to the uttermost of GOD's Mercy,  
 and the Sinner's Misery, to the uttermost Du-  
 ration of Time, and to the uttermost Ages of  
 Eternity, Dan. 9. 24. he is said to make an End  
 of Sin, and to bring in everlasting Righteousness.  
 GOD might justly have made an end of Sin  
 by making an End of the Sinner, but he hath  
 found out such a way as to save Sinners, by  
 providing a Righteousness which is of infinite and  
 eternal Virtue: For, as GOD from all Eter-  
 nity immutably purposed in himself to bestow  
 this Righteousness upon all his People, so he  
 will never *abolish* it and lay it aside; but it is  
 a Righteousness which shall *continue* when these  
 visible Heavens are vanished away, and this  
 Earth dissolved: Even in the new Heavens and  
 new Earth, which we look for, wherein shall  
 dwell this Righteousness for ever, Isa. 51. 6.  
*Lift up your Eyes to the Heavens, and look upon the  
 Earth beneath: For the Heavens shall vanish away  
 like Smoke, and the Earth shall wax old like a Gar-*



*ment, and they that dwell therein shall dye in like manner : But my Salvation shall be for ever, and my Righteousness shall not be abolished.*

### The Application.

1. Use is for *Information*, and from hence we may learn these following things.

1. The great *Ignorance* and *Folly* of most Persons in the World, who take up with any thing short of the Righteousness of C H R S T, for Justification and Salvation.

Many depend upon the *mere Mercy* of G O D, not considering that he is *just* as well as *merciful*, and that we must have a Righteousness some where or other, or we are miserable.

Others depend upon their being the *Creatures* of G O D, the workmanship of his own Hands, not considering they are not such *Creatures* as G O D at first made them, but *Enemies* and *Rebels* to his Laws, and so are *far* from being the Objects of his Mercy in themselves. We have a remarkable Place to this Purpose, *Isa. 27. 11. For it is a People of no Understanding : therefore he that made them will not have Mercy on them, and he that formed them will shew them no Favour.*

Others depend upon their *Morality*, thinking thereby to patch up a Righteousness of their own; for there is a natural propensity in Man to the Works of the Law; the Vessel favours of the Liquor that was first put into it.

Being convinced that they have offended and  
wronged

wronged G O D, the next thing is to betake themselves to do something whereby they may ingratiate themselves with him, and make him amends for the wrong they have done him and when they have done some good thing, there they rest and rely, and hope to have Salvation for it. How common is it to hear such Language as this, we hope to be saved as well as others, we do no body any harm, we live quietly among our Neighbours, we pay every one their own, we wrong no body either by Word or Deed, we are charitable to the Poor, and go constantly to Church, &c. why all these are good in their Place, but if you depend upon these for Salvation, and think thereby to obtain the Favour of G O D, Pardon of Sin, and Heaven, you will meet with a great Disappointment; for the *Pharisees* did more than all this, and yet our L O R D says, that except your Righteousness exceed the Righteousness of the *Scribes* and *Pharisees*, ye shall in no Case enter into the Kingdom of Heaven, *Mat. 5. 20.* They were in a great measure free from gross *Infirmities*, and performed a great many good *Works*, but they made a Righteousness of them, and so spoild all, *Luke 18. 9, 10, 11, 12.* He spake this Parable unto certain which trusted in themselves that they were righteous, and despised others. Two Men went up into the Temple to pray; the one a *Pharisee*, and the other a *Publican*; the *Pharisee* stood and prayed thus with himself, G O D I thank thee, that I am not as other Men are, *Extortioners, Unjust, Adulterers, or even*  
as

*at this Publican, I fast twice in the Week, I give Tithes of all that I possess.* The Jews rested here, but met with a Disappointment, *Rom. 9. 30. 31, 32.* What shall we say then? That the Gentiles which followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith; but *Israel* which followed after the Law of Righteousness, hath not attained to the Law of Righteousness, Wherefore? Because they sought it not by Faith, but as it were by the Works of the Law: for they stumbled at that Stumbling Stone, *i. e. JESUS CHRIST.*

And so will it fare with all *Self Justiciaries* at the great Day; for nothing short of the Righteousness of *CHRIST* will do, *Gal. 2. 16.* *Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the Faith of Christ, and not by the Works of the Law.*

2 Learn the wonderful Condescension of God the Father to us, in providing such a Righteousness for us who have none of our own. It is wonderful ~~that~~ Condescension and Love! That tho' he will have his Justice satisfied, yet he will dispense so far with the Offender, as not to demand Satisfaction from *himself*, but will allow the Substitution of a Surety to make Satisfaction, is not here Grace indeed! that he should thus contrive the Satisfaction, and give his own Son to make it. Suppose he would have accepted a Satisfaction, yet he might have left it to the Offender, to

have



have found the Way and Means of making it; but herein is Love! That G O D should pitch upon his own Son, to die and suffer, in order to make Satisfaction to divine Justice for us; and that he should accept of his Obedience as a Righteousness for us, and not for *Angels*; that he should translate our Sins from us to C H R I S T, and exact full Payment at his Hands, when he was under no Obligation to us more than the fallen Angels, but might have honoured justice in the Damnation of both alike, is not this distinguishing Love and Grace indeed! 1 *John* 4. 9-10. In this was manifested the *Love of G O D* towards us, because that G O D sent his only begotten Son into the World, that we might live through him. *Herein is Love*, not that we loved G O D, but that he loved us, and sent his Son to be the Propitiation for our Sins, *Rom*, 5. 8. But G O D commended his *Love* towards us, in that while we were yet Sinners C H R I S T died for us.

3. Learn *how* Justice and Mercy are reconciled, and are with infinite Wisdom glorified in the Accomplishment of Man's Redemption and Salvation by J E S U S C H R I S T.

We may suppose a Contest between *Justice* and *Mercy* about the Salvation of Sinners whom G O D foresaw would plunge themselves into a woful Condition; *Justice* pleading for their Destruction, *Mercy* pleading for their Salvation; *Justice* cries out the Sinner has violated the Law, rebelled against Heaven, trampled upon Goodness,

Goodness, and injured me, and I must and will be satisfied, to Hell the Sinner must go, and suffer the Vengeance of eternal Fire. It's true, says *Mercy*, I acknowledge the Charge is just, Man hath by his Sin greatly wronged thee, and plunged himself into a miserable State and Condition, but if he be damned what will become of me, how must I be glorified? The Angels sinned and fell, and I was not glorified by their Redemption, there was no *Mercy* for them but *Wrath* and *Vengeance*, and if Man fall a Sacrifice to Justice, I shall be buried in *Obscurity* and *Oblivion*.

No, says infinite *Wisdom*, I have found out a way for your Reconciliation, whereby you shall meet together in a sweet Harmony; I have found out such a way whereby *Justice* shall be satisfied by the Sacrifice of the Son of GOD, in the room and stead of poor Sinners: The utmost Farthing shall be paid to it, a more compleat and plenary Satisfaction than ever Man could have made, had he suffered to Eternity, and by this means *Mercy* shall be glorified in the full and free pardon of Sinners; and how was this, but by CHRIST's becoming our Righteousness. Had Sinners been saved without *Satisfaction*, *Justice* had been wronged, and had the Sinner himself been the *Sacrifice*, *Mercy* could not have been displayed; but now by this Righteousness of CHRIST, Justice is paid in its Severities, and *Mercy* pleas'd in its Indulgencies. Thus *Mercy* and *Truth* are met together: Righteousness

Busness and Peace have kissed each other, *Psal.* 85. 10. Here we have the wonderful Contrivance of *infinite Wisdom*, whereby a blessed Harmony is procured among the Attributes and Perfections of G O D, which could have been done no other way then by this Righteousness of Christ.

4. Learn by what way and Means we come to be justified in the Sight of G O D, it is by C H R I S T's Obedience in his Life and Death, ~~and~~ by which he fulfilled the Law's Righteousness, whereby we are justified. The *Translation* of our Sins to, and their being laid upon C H R I S T, was held out evidently by some Sacrifices under the Law, wherein by confessing their Sins with their Hands laid upon the Head of the Sacrifice, the Offenders passed over their Offence before they could be discharged; and this leads us to C H R I S T for our *Justification*: Because our Sins are *translated* from us to him before we can be Righteous; and in the same Sense that he was made Sin in the very same sense, we are made *Righteous*; now he was made Sin for us by *Imputation* and not by *Infusion*; he had no Sin in him, nor did he any Sin, but our Sins were laid upon him, and reckoned to him, and so his Righteousness is ours by Imputation; it is not a Righteousness *in* us, but a Righteousness put *upon* us whereby we are justified, *Ezek.* 16. 14. *Thy Beauty was perfect through my Comeliness which I had put upon thee saith the Lord God.*

5. Learn what Ground and Foundation  
F there



there is for the Christian's *Consolation* and *Triumph* under the greatest Afflictions, yea, in the Hour of Death. There is ground of *Comfort* and *Consolation* for poor distressed Souls. Are your Consciences perplexed with the guilt of Sin? Here is a Righteousness whereby you are justified, and sanctified, which is sufficient to create *Peace and Quiet of Conscience*, Rom. 5. 1 *Therefore being justified by Faith, we have Peace with G O D through our Lord Jesus Christ.* Christ is first King of Righteousness, and then King of Peace. Are you troubled and perplexed about the weakness of your Grace, as well as for the Strength of your Sin? Fly to this Sanctuary the Righteousness of CHRIST; this cannot only cover your Sins, but also the *Imperfection* of your *Graces*: For it is such a Righteousness as *satisfies* all the Demands of G O D's Justice, and nothing less can pacify Conscience; here is a Righteousness too hard for all your Sins, Rom. 5. 20, 21. *Where Sin abounded Grace did much more abound: That as Sin hath reigned unto Death, even so might Grace reign through Righteousness, unto eternal Life by Jesus Christ our Lord.*

O then let the troubled Conscience fly from the Sin that pursues it, to this secure Righteousness: It is only this Righteousness made yours, that can scatter your Fears, and answer your Scruples. Joh. 14. 1. *Let not your Heart be troubled: Ye believe in God believe also in me.*

Here's ground also for Triumph over all Enemies, within and without, whatever Charge is laid

laid against you by Sin, Satan, and the World; Law, or Justice, under Afflictions, or upon a dying Bed, you may answer them all with this Righteousness. \*The Apostle Paul did so, Rom. 8. 33, 34. *Who shall lay any thing to the charge of God's Elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right Hand of God, who also maketh Intercession for us.* CHRIST having paid your Debt, and procured your Release, who is he that can, nay, dare lay any thing to your Charge so as to demand the Debt over again.

II. Use by way of Exhortation, ~~to~~ be exhorted.

I. To *disclaim* and *disown* all Righteousness of your own in point of Justification: For there is no standing before GOD in our own Righteousness. The most eminent Saints of GOD in all Ages have utterly *disclaimed* and *disowned* their own personal Obedience in the point of Justification. They durst not place confidence in the best of their Duties and Performances, as knowing that all their good Works through the whole Course of their Lives, tho' they have been never so active for GOD, and useful in their Generation, yet all could not be a sufficient Righteousness to appear before GOD in Job 9. 20. *If I justify my self my own Mouth shall condemn me: If I say I am perfect, it shall also prove me perverse.* Again Chap. 42. 6, *I abhor my self in Dust and Ashes:* Notwithstanding all his glittering moral Vir-

*ties*, and all his best Performances, he loathed and abhorred himself, and yet by the Testimony of GOD, there was not his equal upon Earth.

So *David* a Man after GOD's own Heart, who fulfilled all the Will of GOD, cries out, *If thou Lord, shouldest mark Iniquities : O Lord who shall stand ? But there is forgiveness with thee : that thou mayest be feared*, Psal. 130. 3. 4. And *Daniel* a Man of singular Integrity, a Man greatly beloved of GOD, yet renounceth all Self-righteousness, and desires to be heard and accepted for the LORD's Sake, i. e. the Lord *Jesus Christ's* Sake, Dan. 9. 17. ver. 18. *For we do not present our Supplications before thee for our Righteousness, but for thy great Mercies. Paul* also who had as much to boast of, and glory in as any other (Person,) yet renounceth all in point of Justification, Phil 3. 7, 8. *But what things were gain to me, those I counted loss for Christ, yea, doubtless and I count all things but loss, for the Excellency of the Knowledge of Christ Jesus my Lord : For whom I have suffered the loss of all things, and do Count them but dung that I may win Christ. What did he count Loss ? Not only the Evil that he had done, but the Good he had done ; all his Duties, Privileges and Performances ; yea, he counted them but Dung that he might win CHRIST. Our own Performances are to be esteemed Gold in Sanctification, but Dung to be abhorred in Justification ; hearing, reading, praying, Meditation, Alms-giving, and other acts of Religion and Devotion*  
are



are good in Sanctification, but they are of no value in point of Justification.

Take up all Duties in point of *Performance*, but lay them all down in point of *Dependance*; For tho' you should live in the nearest Conformity to the Law, yet there would be some sinful mixtures, in the most spiritual Duties, which would be enough to condemn you without the Righteousness of *CHRIST*.

2. Take heed of *mixing* and *joining* any thing of your own with the Righteousness of Christ for your Justification. Tho' some are not so *humble* as to disclaim all their own Righteousness, nor so *confident* as to say their own Acts, their Faith, Repentance and Obedience, is their evangelical Righteousness, yet they would make a mixture of their own and the Righteousness of *CHRIST* together, *i. e.* they must do what they can, and *CHRIST* make out the rest; what else is the meaning of such Expressions as these? *CHRIST* hath made *GOD* reconciled, <sup>to us</sup> that he hath rendred the Salvation of Men possible, &c.

And hence it is that so many poor Creatures are *tugging* at the Task of Repentance, Reformation and Obedience, thinking thereby to satisfy *GOD* for what they have done amiss, as if they could recompence *GOD* or make him amends for their Offences. But let me tell thee Soul, there is no covering will either *protect* thee from the wrath of *GOD*, or *present* thee and thy Duties acceptable with *GOD*, but this Righteousness. Shouldest thou make up a Co-  
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vering of the *finest Duties* or Works of Righteousness that ever was Spun by the *finest Pharisee* in the World; it would prove a *Fig-leaf Covering* which would leave thee naked and exposed to the Shame of Angels and Men; and yet such is the *Ignorance* and *Corruption* of Man's Nature, that he is loth to submit to any other Righteousness but what is of his own working, either in whole or in part, Rom. 10. 3. For they being ignorant of G O D's Righteousness, and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of G O D.

3. Is CHRIST the L O R D our Righteousness, then let us make it the Subject of our *Plea* before G O D, and our glorifying before the World, Psal. 71. 15. 16. *My Mouth shall shew forth thy Righteousness, I will go in the Strength of the Lord God; I will make mention of thy Righteousness, even of thine only, i. e. in a way of Prayer and Praise.*

And what have we to ~~do~~, rejoice in, or boast of, but this Righteousness only. This we find to be the Frame of all the *Israel* of G O D, Isa. 45. 24, 25. *Surely shall one say in the Lord have I Righteousness and Strength: In the Lord shall all the Seed of Israel be justified, and shall glory. You see the Faith of Believers Triumphs and Rejoices in it, Isa. 61. 10. I will greatly rejoice in the Lord, my Soul shall be joyful in my God; for he hath clothed me with the Garment of Salvation. He hath covered me with a Robe of Righteousness as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth*

*Adorneth her self with Jewels.*

Here it is that I desire to rest, and here would I exhort you all to rest for Justification, and Salvation. And,

4. Notwithstanding all that hath been said, I would earnestly press upon you the *practice of Holiness* : For tho' **G O D** ~~except~~ it not from you in order to your Justification, yet it is necessary in order to glorify **G O D**, testify your Love and Gratitude to him, edify your Brethren, and discover your Justification to your selves, and others.

Great *Aspersions* and *Calumnies* are cast upon this Doctrine, as if it tended to make Men *careless, loose, and profane*, and as if it opened a wide Door to all Licentiousness, and cut the Sinews of all Piety and Godliness : Therefore would I intreat you to be more strict, exact, holy and obedient in your Course, that you may *live down* all these Scandals, that your Conversations may be a *visible Confutation* of them.

Tho' **C H R I S T** be our Righteousness, having obeyed the Law in our stead, yet let none conclude we have nothing to do, are under no Obligation to obey, have a care of turning the Grace of **G O D** into lasciviousness. I know it is very natural for us to catch at any thing that may tend to the gratifying of the Flesh, and the easing of us as to the supposed severity of an obedient Course, but we have a care of drawing this Consequence from this Doctrine, but labour to be found compleat in all the Will of



by GOD, that it may be said of you as it is  
 said of *Zacharias* and *Elizabeth*, they were both  
 'Righteous before GOD, walking in all the  
 Commandments and Ordinances of the Lord  
 blameless, *Luke 1. 6.* Let your Conversation  
 be as becometh the Gospel, adorn the Doctrine  
 of GOD your Saviour in all things. Christ  
 never intended to exempt you from Obedience  
 as it is your Duty, but as it is a Condition of  
 the Covenant of Works : Therefore labour to  
 be holy in all manner of Conversation, and let  
 your Light so shine before Men, that they  
 seeing your good Works, may glorifie your Fa-  
 ther which is in Heaven, and have your Con-  
 versation honest among the *Gentiles*, that where-  
 as they speak evil against you as evil Doers, they  
 may by your good Works which they shall be-  
 hold, glorifie GOD in the Day of Visitation :  
 And be sure with all Diligence to add to your  
 Faith Virtue, &c. and thereby let the Enemies  
 of CHRIST and Grace know that you ab-  
 hor the thoughts of continuing in Sin that  
 Grace may abound ; and whatsoever things  
 are true, whatsoever things are honest, whatsoe-  
 ver things are just, whatsoever things are pure,  
 whatsoever things are lovely, whatsoever things  
 are of good report, if there be any Virtue, and  
 if there be any praise, think on to practice  
 these things, and so be stedfast, unmoveable,  
 always abounding in the work of the Lord, as  
 knowing that tho' your Labour cannot be your  
 Saviour, yet it shall not be in vain in the Lord.

E I N I S

